Diplomat

THE PRONUNCIATION OF KASHMIRI

BY

T. GRAHAME BAILEY

THE ROYAL ASIATIC SOCIETY, LONDON

1937.

3. The so-called infinitive in Ksh. is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund. The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb., and it is then a kind of future participle

Examples:..... guri hund zyon ~~to be~~ tə rachun, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. .... darvoazə sheerun tə gudoom banaavun, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason if we say raz, f., instead of gudoom, m., the infinitive agreeing with it must be banaavəñ.

In general we may say that when the infin. is

accompanied by a noun it is a future participle, and when further, it is trans. the partic. is passive. Thus kyaa vaati karun? sar tsatun tə bastə vaaləp, what is right to be done? Head. to be ~~cu~~ cut off and skin to be taken off. For the sake of simplicity ... translated by the active ... as "what is it right to do? Head to cut off, and skin to take off."

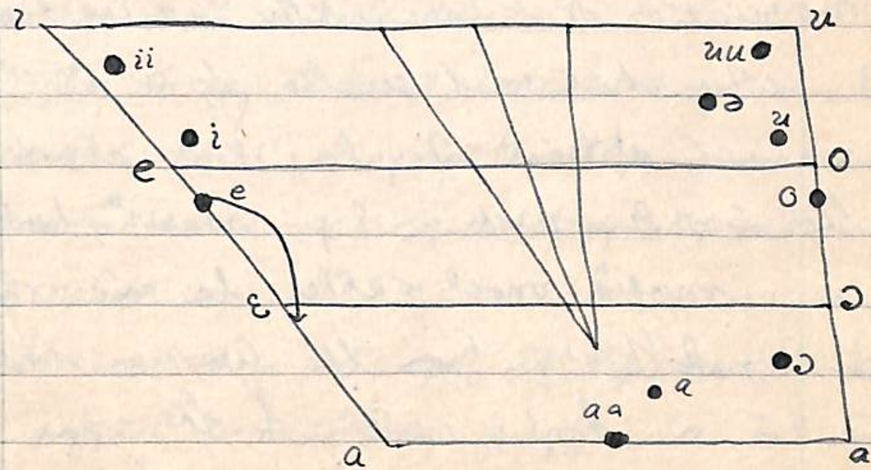
4. In a number of words I have given ṛ as an alternative to r. ṛ is not heard in Srinagar but in the villages it takes the place of r, wherever r is derived from Middle-Indian-ḍ-

P.2. The transcription of Ksh. vowels requires thirteen signs, including diphthongs. Those used here are a, aa, e, ə, 3, i, ii, o, ~~ɔ~~ ɔ, u, uu, and the two diphthongs ai, au. The double letters, aa, ii, and uu, have been counted as different signs, because the vowels for which they stand ~~for~~ are not the same

as a, i, and u.

... In three cases the double vowel differs from the single in quality. The vowels a, i, u are not found ~~in~~ long; it is, therefore, possible to employ aa, ii, uu, for sounds of slightly different quality...

P. 3. DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE CARDINAL VOWELS



Dipthongs: au is aa-u

ai is a-i where a is cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

a like Urdu a in kal, Eng. u in "fun", slightly higher than the Eng. vowel.

aa Urdu āa in bāt; like Eng. a in "psalm, arm". aa, though conventionally long, has different lengths according to position.

e, ee like Urdu e in bēṭā, khet. Ksh. e is sometimes very short, rather like Eng. e in "pet"; long ee resembles the pure long vowel in the dialectic pronunciation of "lane", not the South Eng. diphthong ei.

3 when short is like the first vowel in Eng. "announce, alike"; when long it is almost like the South Eng. vowel in Eng. "learn, hurt, world", an unrounded vowel rather low and rather far back, differing from the German rounded front ö.

2 is a higher variety of the same vowel. Some English people use it in words like "learn, hurt, world, church". It is not easy to tell a non-phonetician to pronounce it, but the following suggestions

may be made of use of:

(1) Say a-a-a-a; go from that to the vowel in "hurt", 3-3-3-3; then raise the tongue still further to ə-ə-ə-ə.

(2) Say the vowel in "school", ~~oo~~ oooo, with lips protruded. (P.4.) Then, not altering the position of the tongue, draw back the lips and say oooo. The resulting vowel will be near ə.

(3) Try to say a vowel between i in "machine", and oo in "school", keeping the lips drawn back. That vowel is ~~[illegible]~~ near ə; the true ə is rather lower and nearer oo.

In all these attempts the lips must be drawn back. ə differs considerably from German ü which is a rounded front vowel.

3 and ə are perhaps the most interesting of Ksh. vowels. 3 and ə are not Urdu sounds. In Panj. a short 3 is

usual pronunciation of unaccented a as in banāz, while a sound between ɜ and ɔ occurs conversationally before a pause, at the end of a strongly accented syllable ending in a consonant; as kaddʰɜ "eject", koʔɜ "near", khəlārɜ "scoop", these might be written with ɔ.

i Urdu i in jis; Eng. i in "him".

ii Urdu ī in kīl, not unlike i in "machine" (slightly higher)

o Urdu o but with greater variety of length – it resembles the pure o heard in northern Eng. "whole".

ɔ like Eng o in "top", but rather higher, still more like Italian ò in ciò, always short; somewhat like Urdu au in tauba... ɔ followed by ii-matra is pronounced as unrounded o.

u Urdu u in ghus; Eng. u in "pull".

uu Urdu ū in phūl; higher than Eng. oo in "brood"; it is a pure vowel not always long.

Dipthongs

ai closely resembles Eng. i in "might"; it does not occur in Urdu.

au has some resemblance to Eng. ow in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the a in Hsh. au is about 4½.

P. 5. The German signs ö and ü might take place of ɜ & ə, but they involve diacritical marks; further, they suggest long vowels, while ɜ is often & ə nearly always, short; again ö & ü are front vowels, whereas the last. vowels are back; &, finally, while the German vowels are rounded, ɜ & ə are unrounded.

MÁTRA VOWELS

The so-called mātrā vowels are six in number, corresponding to a, e, i, o, u, and ə or ɜ. Of these a, e, o occur always, and ə sometimes, in medial position. They are pronounced like ə (ɜ!), e, u & ə respectively, but when they merely join two syllables they are often omitted, as in ɜdna "to be moist", where

an a-mātrā vowel comes between the ∂ & r, but is not sounded.

i-mātrā & u-mātrā are only final, or final followed by a termination beginning with a consonant.

ü-mātrā (when final) & u mātrā are not pronounced.

i-mātrā has the effect of palatalizing the consonant to which it is attached: this means that the consonant is sounded with an inherent i resonance; the i appears to come both before & after the consonant, but is not a seperate syllable: owing to its being a high vowel it heightens the end of the preceding vowel. Thus k3r' becomes almost k3ϑir' or k3ir'.

p. 6 The final mātrā vowels, then, do not constitute seperate syllables. The consonants, to which they are attached, in some cases undergo changes; thus l may be changed to j; but once this change has been effected, the presence

of an u-mātrā or ü mātrā makes little difference. Theoretically a consonant with an u-mātrā vowel is velarized; i.e. it has a u-resonance; one with an ü-mātrā vowel has an ü resonance, & one with no mātrā vowel is neutralized; it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only mātrā vowel which is audibly different is i-mātrā, & even it is not so with n after a long vowel; for n, and n' are practically identical. Ex: gaur "conches" ends in a u-mātrā vowel, while the nom. pl. of gaur' ends in i-mātrā, but they are mono-syllables; they are gaur, gaur' not gauru, gauri; gauri is abl. sing. Similarly gaatal of deer, & the nom. pl. gaatal', have two syllables, but the abl. sing. gaatali has three.

The ūm is frequent ("hind", ū-mātrā) is the same as that in chum, "is to me", or hukum "command", ~~[illegible]~~ kaun bīsh ayau. ob me kum pahaan "a single man was walking with me," has two words kum, or theoretically different, but actually the same, "tul. "was lifted". (ū-mātrā) is the same as tul, imperative, lift! ~~has~~ (mouthful" (ū-mātrā) has the same ending as chum, "I am".

In the same way find ü-mātrā in at sounded, siir (birch". (ü-mātrā) really ~~[illegible]~~ rhymes with piir "holy man"; the in. is biragi if (kind (fem. with ü-mātrā) is the same as in in diin, "give me".

DIAGRAM OF CONSONANTS

	Bilabial	Labio-dental	Dental	Alveolar	Palato Alveolar	Retracted	Palatal	velar
Plosive	p, b, ph		t, d, th			ṭ ḍ ṭh		k, g, kh
Affricate				ts, tsh	c, j, ch			
Nasal	m	[illegible]		n	ñ, n'			
Lateral				l	l'			
Tapped				r		ṛ		
Fricative		v		s, z	sh			
Vowelglide							y	
Aspirate	h, ḥ							

ts is practically the same as in English; the t is alveolar (on the teeth ridge), not dental; it is therefore different from the separate t sounds in both Ksh. & Urdu, which are either dental or cerebral. ts (t+s) occur in U. & H., chiefly in Arabic & Skt. words, but the t and s belong to different syllables, and the t is dental. Ex. (Skt). utsava "feast", utsuk "impulse", (Arabic) Atsa' "to be nine", at-sāg cause indigestion".

zh, pronounced like Eng. s in pleasure, is a mere variant of j, as in tsataji̇h or tsatazhih, "forty". It is always corrected to a j.

An ordinary n is palatalized when i-mātrā is attached to it. The difference between p.f. ṇ and nʼ, p.f. so far as the actual consonants are concerned, is negligible, though the resonance is not the same. c33ṇ in c33ṇ bepi "your sister" is in rapid conversation not distinguishable from c33nʼ in c33nʼ b33i "your brothers".

Ksh. has got thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three mātrā vowels & also p.q. without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the i-mātrā vowel has a really different enunciation. Therefore while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit ṇ nʼ as being the same

as ɲ, ṛ & ṛ' as not heard in the city, & y' as being the same as i (b33y' is pronounced as b33i.) That leaves 56, which is still a number reached by few other languages.

491.496 B68k — Bowring, L
Kashmire Vocabulary & Grammatical Forms

2. 891.262 N59 TV — Nilamata or teachings of Nila. Skt. text with critical notes. K. de Vreese. Holland, Leiden.

891.496 D96k — Kashmiri

891.4961 L15WT	Drew, F. 915.46 D82J
915.426 T24J.	915.46 M78 T Moorcroft
915.46 B414	915.46 Q.33 } Notes on the ancient topography of the Pir Panjal...
915.46 D474B	ST34M Memoir of Maps illustrating ancient geography of Kashmir

915.46 Stein
M-34M. Ancient Geography of Kashmir.

954.6 } Ferguson
F30 }

954.61
A99.A

954.61 Jonaraja
J69KD. J.C. Dutt

954.61 } Kalhana Rajt
K72RS }

954.6105
S2.91A Shukla. Ancient history of Kashmir

Jonaraja. Vol II
954.62

J69R
" 954.62. J69RD

954.62 } Tarikh-i-Rashidi
M22T } Foik

Shrivara.

Rajtarangini ed.
P. Peterson. 954.62
S4.65RD

954.6D } Leitner G.W.
L53D } Dardistan

958. } Barthold V.
B23F } Four studies of
Central Asia tr.
[illegible]

021

"The first [illegible] of Arab invasion in the Indus Valley during the 8th cent. had carried the Muhammadan arms at times close enough to the capital of Kash. No permanent conquest, however had been effected even in the plains of the Northern Punjab."

Conquest & trade were the factors which brought so large a part of the ancient world within the ken of the early Mohd. travellers & geographers.

22 Alberuni — we can scarcely explain them otherwise than by personal intercourse with Kashmiri pandits. (1021 AD) Mahmud's inv... frontier watch station, the [illegible] & [illegible].

The name Kashmir, with its derivatives Kashmira
28 as the designation of the country and its inhabitants,
29. respectively, is found already in the Sanskrit Panini's grammar and in Patanjali's Mahabhasya. Here.
Varahamihira (circ. 500 AD.) in his Brhatsamhita includes the Kashmirians curiously enough in the north-eastern division. Among the regions and peoples named under the same heading there are a number of purely legendary character like "the kingdom of the dead", (Nastarajya); the "gold region", the one-footed people etc. But besides these names are others of a different type which cannot be clearly identified, we recognize the names of tribes which undoubtedly must be located in the immediate neighbourhood of Kashmir. Thus we have the Abhisāras, Daradas, Darvas, Khaśas, Kiras and somewhat more distant the country of Kulūta (Kulu) and Kaunindas, or Kaulindas.

Skt. short forms of local names

p. 39. ... the popular language actually spoken in Kashmir in Kalhana's time & for many centuries earlier, was not Skt. but undoubtedly an Ap. dialect derived from it, which has gradually developed into the mod. Kash.

Notwithstanding this circumstance I think that K's local names can on the whole safely be taken as the genuine designation of the localities, i.e. those originally given to them.

The official use of Skt. we know to have continued in K. even into the Moh. times. It assures us at once that the vast majority of village & town names must from the beginning have been given in Skt. If we examine K's local names with early documents, on the one hand that these names are of genuinely Skt. formation & on the other

that their native mod. local representatives are derived from them by a regular process of phonetic conversion. We look in vain among this class of old local names for any which would show a foreign i.e. non-Aryan ~~Skt~~ origin & might be suspected of having only subsequently been pressed into a Skt. garb.

As Skt was used as the language of all official records for many centuries previous to less time, the Skt names originally intended for the great mass of inhabited places could be preserved, in official documents anyhow, without any difficulty or break of tradition. And from such documents most of less notices of places were undoubtedly derived, directly or indirectly.

Only in some cases can we suppose that the original form of a local name of this kind has

been lost sight of, & that accordingly the chronicler, or his authorities, had to fall back on the expedient of Skr-izing is its stead the Ap. or his [illegible] local form, as well as he could. [illegible] its [illegible] orig. Ap. names.

The great majority of these names must have very early found their place in official documents, or, as we shall see below, in the Skr. legendary or Māhātmyas of the numerous Tīrthas. If any of them are in the reality adaptation of [illegible] Ap. form, their quasi-official use is yet likely to have originated a long time before the date of R.

Given to the province by the local nomenclature of K., whether in the valley or in the mountains, shows throughout an unmistakeable Skr. ch. This is most clearly illustrated by the constant

recurrence of such terms as -pura, pōr (< pura), -mar (< maṭha), -ākōm (< āśrama), -kōṭh (< koṭṭa), -gām or gōm (< grāma), -kuḍ (< kuṇḍala), -vōr (< vāṭa), in the village names of lakes, marshes, etc.; of -van (< vana), -nāg (< nāga), -marg (< maṭhikā), -gul (< galikā); brār (< bhaṭṭārikā), -vat (< patha) in designation of alpine localities, peaks, passes, etc. of -kul (< kulyā), -khōl (< khaḍ) in names of streams & creeks.

The ~~sub.~~ etymology of the specific names preceding these terms is even in their mod. phonetic form very often equally transparent. At an earlier stage of the lang. these names must have approached the corresponding Skt. forms much more closely.

The reprod. of the popular names in Skt. form could have been but safely assume that the Skt. forms recorded by K. represent in most cases correctly the original local names, or in the [illegible] derived from them

42 siddhapadra
Siddhadesa – Sidam.

p. 61 The Skr. Kaśmīra still lives as Kashmir all through India & wherever to the west the fame of the Valley has spread. In the language of the inhabitants themselves the name is now pronounced as Kaśīr [F-N. The adj. kāśur, 'Kashmirian' corresponds to Skr. kāśmīra. The i of the last syllable is probably due to the r of an intermediate form *kaśīrī], This form is the direct phonetic derivative of Kaśmīr, with regular loss of the final vowel and assimilation of m to the preceding sibilant. With ref. to phonetic rule, prevalent through all Indo-Aryan verna., which favours the change of medial Skr. m into v; we are led to assume as intermediate phon. form *kaśvīr [a]. In support of this we may point to the striking analogy of the Kashmiri local name Śāngus – which goes back

through an older recorded form Sranga, as is [illegible] the [illegible] of the chronicle. It has already been shown above that we have to recognize in this [illegible] the original [illegible] from which [illegible] ([illegible], [illegible]) are intended to transcribe.

129 p 209.

The district now known as [illegible] comprises the whole of the valleys drained by the [illegible] and its [illegible] as well as the alluvial tract on the right bank of that river after its [illegible] into the great [illegible] plain.

Its ancient name [illegible], and by that it is mentioned in very numerous passages of Rajat. and the later Chron. The [illegible] of the [illegible] seem to have been from early times in the hands of great territorial nobles. One family of

Dāmaras resident in Lahara were powerful enough for its members to play the part of the king-makers during the succession of reigns following after Harṣa's. It is probable that the great trade route to Ladakh & Central Asia which passes through the Sindh., added already in old times to its wealth & imp.

The Ancient Geog. of Kashmir
Journal of the Asiatic Society of Bengal
Vol. LXVIII, part I, Extra-No. 2, 1899.
M. A. Stein

48940–41 मध्य एशिया का इतिहास – (भाग 1-2)
55770 – प्राचीन भारतीय अभिलेखों का अध्ययन –
69101 – आर्यों का आदि निवास मध्य हिमालय
89771 – [illegible]
28320 – वैदिक साहित्य और संस्कृति

History of Bengali Language

26814 — पाली-प्राकृत व्याकरण

1123 — भारतीय भाषाओं में भाषाशास्त्रीय अध्ययन

6926 — हिन्दी साहित्य में [illegible]

11281 — हिन्दी तद्भव शब्द

73946 — हिन्दी में प्रत्यय विचार

77315 — भाषा - डॉ० [illegible]

85928 — आधुनिक हिन्दी व्याकरण - डॉ० [illegible]

86132 — [illegible] — डॉ० जगदीश गुप्त

50464 — पालि प्रबोध - [illegible]

52473 — [illegible]

52472 — [illegible]

95949 — Phonetics & Dialectology

28154 / 28157 — [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

भी ~~आदमी~~ [illegible] मानो [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] है।

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
1911 [illegible]
[illegible]
[illegible]
[illegible]

આમ કે મહાપુરુષો [illegible] (કે [illegible])

[illegible] । [illegible] [illegible] [illegible],

[illegible] [illegible] — [illegible]

[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] -

[illegible]

[illegible] (except [illegible]) [illegible] — 112 — 72

[illegible]

[illegible]

[illegible]

[illegible]

(except [illegible]) [illegible]

[illegible] after the first occurrence of [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] — [illegible] — [illegible]

[illegible] — [illegible] [illegible] — [illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
~~[illegible]~~ [illegible]

[illegible]
724 [illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

F128 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

112 – 42
130 [illegible]

[illegible]

[illegible]

[illegible]

112-784/182 [illegible]

[illegible]

[illegible]

732 112- [illegible]

[illegible]

731 [illegible]

[illegible]

73[illegible]

[illegible] ६५ —

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] — [illegible]

([illegible]

[illegible] 1106

[illegible]

[illegible]

[illegible] — [illegible] —

[illegible]

[illegible] — [illegible] — 126 —

[illegible]

[illegible]

[illegible]

[illegible]

વેવિશાળ – ૯   ૧૦૨ –   ૨૫૬ .

ઝાડ ક્યાં 'ઠરેલ' [illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

૭૫ [illegible] – ૯

'મ [illegible], [illegible] ૧૯૫૬, ૩-૮-૫૬

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] – ૯૦

૩૫૭ [illegible] – ૧૮

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
– ૫૪

[illegible] [illegible] – ૨૯ –

[illegible] [illegible] [illegible] [illegible] – ૩૬
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] – ૯૨ – [illegible] [illegible] ૭૨

૭૫ – [illegible]

૪૮ [illegible]
૫૦ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

a [illegible]

Sarda Nagari Maithili Bengali

Devanagari, Telugu Grantha & Malayalam

Northern Recension (N)

N-W group

S'arada version (S') — Poona Bhandarkar Govt Collection

deposited at BORI — (500) years old —

Dev. group allied to the S' or (K)

K_1 — Oriental Institute Lib. - Baroda undated

K_2 Poona, Bhandarkar Govt. Collection - BORI

1621 AD

K_3 Baroda — Oriental Inst. Lib. — 1681

$\tilde{N}_1$ — Bir Lib. Nepal Kathmandu [illegible]

$\tilde{N}$ Maithili [illegible] Palm MSS Tirhuta [illegible] Nepal

AD (1495)

D_1 Baroda — 1686 — B.O.I.

Tanjore — Sarasvati Mahal

T_1 [illegible] — very old

Northern Recension

9 MSS in Kash (2) Bg (1) NB (1) ... represented by 10 MSS

1 grantha from S (1) Kashmir (2) Nepal (3) Bengali (3)

Bengal (2) Devanagari (Br. Kn. & Dg.)

The other group Kn & Bs D, is represented

from Northern Recension

Questions — Sarada character, ... same

about ... Tel. Bengal ... Dev. Tel.

Grantha & Mal. ... Some MSS in Devanagari

available. Older than ... the earliest of

MSS available the Kash. (10th A.D.) —

There are but ... MSS in Sarada known to

me. One of them is written on Birch bark

in the old Sarada script ... from the

new Sarada. It comes from Kash. & belongs

to the ruling families of ... , ...

MS incomplete —

... Sarada ... original ...

Copyright ... to ... Birch

[illegible] - 124

At 1 Castle close of, [illegible]

, 26 ... [illegible] , 1945 a AD.

Famine - p118. 3 [illegible] ε1560

The yeard 6 of [illegible].

A hungry one, [illegible]

[illegible]

[illegible]

[illegible]

beggar [illegible]

[illegible]

[illegible] the body.

Edible [illegible] - 112. [illegible]

meal. The bean of paddy - 118 -

[illegible] - 119.

[illegible] - 118 -

[illegible] 122 - 25

[illegible] 125 -

Bhattacharya has perused the Pāsa... [illegible] in the Sea, compared with [illegible] as the counterpart of the king's instruction

The king was pleased to hear the [illegible], the good [illegible], [illegible] [illegible] at [illegible] to be set with gold, silver, [illegible] they looked very happy.

MS. [illegible]

ex-[illegible] [illegible]. — [illegible] — [illegible]

The king helped the [illegible] by providing [illegible] [illegible]. [illegible], [illegible], [illegible] — [illegible], [illegible]. [illegible]. 145

Then the [illegible] [illegible] [illegible] the Chemistry of [illegible] [illegible] [illegible] [illegible].

The king [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] Campaign [illegible]

From here he learned that sayeth
Gita Govinda, & knew a number of lines
and — (4)—(4) —
from sitting — gracefully —
Thinking of Gita Govinda the six Rasathasans
and minor apparel — 151
The other fabrics called Sohe (Shawl)
— strong of hot feeling — dipteedas (4)
one still circle in correspondence
to the hidden language more
springs
good lamp rules.
Telaracling the Bhudhist.
Pravahalitz —
8[2], gitalimes } Tilaka, Sunthi — the adulangam
dhyit ing — lacnnge — zirst of a restpamand
glani —

[illegible] ૧૯૨૪

[illegible]

Translation [illegible]

[illegible] 95 [illegible] 1898, Calcutta

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

The bards go on expanding contents of a particular episode by filling in details. The episode of Bāṇa & the marriage of his daughter Uṣā as narrated in the Critical Text in the Adhys. 106–113,

Equipment of Bard: Thorough knowledge of the theme he is going to sing to his audience. Of course, he must have qualities of a natural poet. He must be quick at versification & must have command over a wide stock of synonymous expressions & verse-fillers. In H.V. we get an indication of some of these qualities. In the opening questions of Janamejaya to Vaiśaṃ. we get the following line – भवांश्च वंशकुशलस्तेषां प्रत्यक्षदर्शिवान् (H.V. 1.12)

Here V. is called well-versed in the knowledge of genealogies, persons, their relationships with each other, & their peculiarities. He had seen the doings of personalities in the Epic

which bards of subsequent generations could not claim. Personal variation in bardic poetry starts from this stage. ... We have in view a fine specimen of bardic activity in the wealth of the text. The reader is referred to the story of Bāṇa, narrated in H.V. in 8 chaps. from Adhy. 105 to Adhy. 113. The Critical Text of the episode proper has 623 verse-units or 1246 lines; the star-passages in later episode number 393 with 1246 lines, & Appx. passages numbering 81, have 547 lines. It will be seen that the original text of the ep. of Bāṇa, had only 1246 lines from the first singer of it, while bards of subsequent ages have interpolated in it as many as 1793 lines in which form it has reached us.

We have a long passage in Sorcery

Of the Sabhaparva of the M.B. which contains similar to those of H.V., after a careful comparison of the contents, I have come to the conclusion that passage 21 in App. I to the Sabhaparva is taken from the text of H.V. and not [illegible] any consistent text. Bhism tells, on the occasion when Pandavas were called to select, from among those present, a most worthy person who deserves the honour as he is the incarnation of Supreme Being; Bhism then gives an account of Visnu's exploits — as of the thousand arms of Bana & marriage of his daughter with A.- But the marriage of U. which is figuring in it takes place only when the hand to B. [illegible] taken. I therefore conclude, that the above passage is an adaptation prepared from the text of H.V. Besides, the passage includes several verses which are almost identical with

corresponding lines in H.V.

H.V. 1.7-13 —

It is clear from the above passage that when J. wanted V. to narrate to him the genealogy of the V. race which he had not touched at all in the M.B. further V. desires V. to narrate to him an account of the race of the Vrishnis right from the beginning of Prajapati the creator, in other words, wants V. who had already narrated him the Itihasa, to narrate a Purana, or the race of the Vrishnis. Chronologically first is the Purana of the oldest purana that has come down to us.

[illegible]

[illegible]

१०६ — ११६ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] २।

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ततः [illegible]

[illegible] — १६

[illegible]

[illegible] १०

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] – ३८

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥२॥

[illegible] – ३८

[illegible]
३६ —

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

१४६ – १.८ [illegible]

[illegible] – २२

[illegible]

[illegible]

[illegible] – २६ –

[illegible]

[illegible]

३२ –

[illegible] – ३६ – ३८

[illegible] [illegible]

[illegible] ३९ – ०३

[illegible]

[illegible] – ३६

[illegible]

[illegible]

[illegible] – २३

[illegible] – २६ – ५८

[illegible] – २६

[illegible] 1828

[illegible]

[illegible] 1826

[illegible]

[illegible]

[illegible] –

Bs – 1 Cal. [illegible] K1, 3, 4 N2 V. B D4 Bs2 [illegible] 1–6. T3.5. 1, 2, 5

but after 85

28, 1, N (except S1) T1 G2 [illegible]

[illegible]

[illegible] ॥

[illegible]

[illegible] ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 60 – 62

[illegible]

[illegible] — 62 — 66

[illegible]

[illegible]

[illegible] — [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

K 3 N_2 V B D T [illegible]

108

[illegible]

[illegible]

धर्म

[illegible]

[illegible] — १२

— [illegible]

[illegible] — १५ — १६.

१२ — [illegible]   [illegible] २१ –

धर्मान्ते [illegible] : ४६

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] २८ – २६ [illegible]

[illegible] — २६

[illegible] :

[illegible] ॥

[illegible] :

[illegible] ॥

[illegible] धर्मान्ते [illegible] : — ३६

३ । [illegible] – ४२

[illegible] - ૪૪

૫૪ [illegible] ૪૫ -

[illegible]

[illegible] ૪૦

[illegible] - ૫૨

૫૨ [illegible]

[illegible] -

[illegible] - ૬૬

[illegible] - [illegible] -

[illegible]

[illegible] - ૬૨

(૬૪ - [illegible]

રુદ્રો - ૬૮ [illegible]

[illegible]

[illegible]

[illegible] ૭૦

[illegible] - ૮૦

[illegible] - ૮૧

[illegible] ૮૨

[illegible]

[illegible] – ८८ । [illegible]

२ ८६ – [illegible]

[illegible]

[illegible]

[illegible] – ९७

[illegible]

[illegible]

१०९

[illegible]

[illegible]

[illegible]

[illegible] – २

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] – २

110. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 10

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] १४

[illegible] – १६

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] –

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] –

[illegible] –

[illegible] – ५४–५६

[illegible] – ६६ – ६७.

[illegible] – [illegible]

[illegible] – २० – २२ –

[illegible]

[illegible]

[illegible] – [illegible] ६५

[illegible]

The H.V.

Paraschuram Lakshman Vaidya.

BORI Vol. I 1959

[illegible]
[illegible]
[illegible]
[illegible] — ८२

[illegible] — १ — ४ [illegible]
[illegible]

[illegible]
[illegible]
(A 74) [illegible] $A_2, 3$ B_1 D_2 D_5 D_1 5 G(ed) ins [illegible]
B_2 D_2 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

(ЪГ = [illegible])

[illegible]

[illegible]

[illegible]

[illegible] (1E)

Afbl Pm K(Cnayp.S', N,) Tn G5 G1e01 1nr

7l6 — [illegible] — [illegible]

71/ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] !

Ds —

[illegible]

h Ñ; VBnSs on. T,2S,M14.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]

[illegible]